

THE  
DISPUTATION  
AT  
WINCHCOMBE

NOV. 9. MDC LIII.

*Salv. de Gub. l. 3.*

*Hoc enim ad crimina nostra addimus, ut cum in omnibus rei simus, etiam bonos nos & Sanctos credamus; ac sic nobis cumulentur iniquitatis offense, etiam presumptione justitiæ.*

This also we adde unto our Crimes, that being guilty in all things, we think our selves *Saints*; and so, by a vaine opinion of our owne righteousness, encrease our iniquity.



OXFORD,  
Printed by L. L. and are to be sold  
by Edmund Thorne.

10. may 1661. Deum Clem. Bask  
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# DR HAMMOND

Of *Binding and Loosing*,

Pag. 74 :

**T**HEY quite deforme the primitive Institution (*of Excommunication*) who deny the Sacrament to Whole Congregations at once, without any charge laid to all or any part of them (save only that they are a mixt Congregation, wherein there are some evill men, which yet is not legally proved neither:) and they also who deny it to particular men sufficiently catechized, without any publick cognizance of their crime, or processe of admonition first and second; or that designe that exclusion to any other end, then *ut peccantes resipiscant*, the reducing sinners to repentance: and therefore no small petty trifle is a sufficient matter for this, but contumacious continuing in some scandalous sinne after admonitions: from which when they returne againe by a sincere approved repentance, they are to be absolved.

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## In his Preface.

**T**hat the power of Binding and Loosing may be restored to its full vigour in this Church again, and, wherever sobriety shall advise, by addition of of penitentiall canons be reformed or regulated;

lated; and being put into the primitive chanel, may there be permitted to shew forth it selfe in the native purity and brightnesse; and so being ordered according to Gods designation, obtain Gods blessing to make it effectuall to its end, shall bethe prayer of him who professes to love and admire the beauty of this fabrick [of the Church of England] even when it lyes polluted in its bloud, and to wish no greater blessing to its dearest friends, or, for whom he dayly prayes, most implacable enemies, then that the scales may fall off from all our eyes, that we may see and value what is so illustriously conspicuous and estimable in it selfe &c. If the abuses and excesses and mistakes were removed, and that which is Christian and Apostolicall revived and restored in prudence and sobriety, might yet againe shew the world the use of that prelacy, which is now so zealously condemned, and recover at once the order, and the estimation of it; set more Saints on their knees, in petitions for the reducing and restoring, then ever employed their hands toward the suppressing of it.

TO







TO THE  
MINISTERS  
HIS OPPONENTS

*humily.*

**T**HE report of our Dispute being spread abroad and (as it happens in other fights) Victory being cry'd on both sides, I thought it reasonable to publish this Account of it, that the impartiall Reader may judge. Another reason is, that our selves my brethren (this compellation you will not disdain for Jesus sake) may in cold blood review what hath passed, & either I may come to you, or you to me, as Truth shall require. The first honour is to Defend the Truth, the second to Yeild unto it. If any of you will write, remember those words of the Grave Hooker "There wil come a time when three words uttered with "Charity and meekenesse, shall receive a far more "blessed reward, then three thousand volumes written with disdainfull sharpnesse of wit.

If you please to hold an other personall meeting, it is fit you answer our Arguments against you concerning what you delivered at Winchcomb Nov. 8. in disgrace of our Ministry & Parish-Churches:

but if you go on decline answering, and are only  
good at opposing, I doe not refuse to appeare a-  
gaine in defence, not only of our ministring the  
Sacrament, but of the other two Theses, That  
your new Churches, are not the only true  
Churches, And, That Christ was truly  
preached before these late years. Upon which  
(in conformity to the old Vniversity fashion) I take  
leave to adde here, not any Libell, as one of you called  
it, but my sad Epigram.

Papists tooke one away, but you combine  
To rob the People both of Bread & Wine.  
They blame us, 'cause we have not Rites so  
many;  
But you condemne us more, 'cause we have  
any.  
They will not call us Catholicks; you can  
Scarce yield us the first name of Christian.  
Poore English Church! thy enemies from  
Rome  
Were cruell; more unkind are these at  
home.

Your servant in the

Oxon. Nov. 16.

1653.

Truth

Clement Barksdale.



## *Disputandi sobrietas Eccle- siarum Medicina:*

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A true Account of a Dispute at *Winch-  
combe-parish-Church* November 9.  
1653. Written by a carefull Obser-  
ver November 11. and Printed with  
Licence November 16. for the satis-  
faction of the People at and neere  
*Winchcombe.*

*Composed by Dr Langbaird  
pro Winchcombe.*

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*Great is the Truth, and it will prevaile.*

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PON the ninth of this November be-  
tween nine and tenne in the Morning.  
Mr Barksdale Minister at Sudeley the  
Respondent having waited a while for  
the coming of the Opponents, first en-  
ters Mr Helme Minister at *Winchcombe*,  
immediately after him enters Col. Aileworth Justice  
of Peace, Mr Tray Minister at *Oddington*, Mr Wells  
Minister at *Tewksbury*, Mr Chaffy Minister at *Naunton*,  
and some other. 1. After they had taken possession  
of the Ministers Pue, all together, the Respondent

ascends a Pue *ex opposito*, which he had caused to be erected for the purpose (his friend Mr Towers Minister at Toddington, and some other Orthodox Ministers taking up a lower seat next unto him on the right hand:) where, first falling on his knees, after a short ejaculation he shewes himselfe, and saluted his Opponents, and after some little Pause the Question was proposed: *Whether it be lawfull to Minister and Receive the Holy Sacrament in Congregations called mixt? (Or, in our Parish-Churches?)* Aff The prior Opponent Mr H. desired to begin with prayer. *Take your liberty*, said the Respondent, who after the Preface (wherein like a good Orator, the Opponent told the people that Truth must look for opposition, & that the Respondent was a native of the place, & himselfe a stranger) and the prayer done, spake thus: you wil now give me leave also to speak threewords, 1. To God. 2. To the Hearers. 3. To the Opponents. 1. To God I make my humble addresse, and intreat you to lift up your hearts with me, that he would be pleased to open our eyes that wee may see the Truth, to open our Hearts that we may embrace the Truth, and to give us courage to confesse the Truth, and to hold it fast unto the end, for Jesus Christs sake, to whom be glory for ever. 2. To the Hearers my earnest desire is, that you would lay aside all prejudice, & partiality, and listen to what shall be said on either side with silence and patience. And because I am a man of a slow Tongue, of a tender Forehead, of a fraile Memory, of a weake Judgment, I have the more cause to begge of you my friends, your secret assistance by your mentall prayer, that God would support me so farre as I defend his cause. For I declare in the presence of God, the searcher of hearts, that I doe verily thinke that to be true which I maintain, and that I am not willing-ly an enemy to true Reformation, or the worke of God

God in this place (as I have been grievously charged:) nor am I a friend to any thing that can justly be called Popish, or Antichristian, God knowes I detest and abhorre it. 3. Lastly to these Gentlemen my Opponents my request is, that you would deal with me fairely and Schollerlike. Take you your turnes, and give me mine to speake: come you on, one after one: and let me have liberty to repeat, to deny, to distinguish, to explaine what I say, so farre as is needfull. And to conclude, if we cannot agree in our opinions, let us yet (I pray) be one in Affection, and preserve amongst us that Christian peace and Charity which is the marke and the honour of the Disciples of our gracious Lord and Master.

The Respondent in one of his papers afore this exercise had called the publik Meeting place (as they term it) the House of God. But one of the Opponents Mr W. put forward & omitting the Question began in a light velitation about that Appellation after this manner.

W. *The House of God, it is Superstition to call the place so.*

B. I deny that proposition, prove it.

W. *The People of God are alone his House: God dwells in the Hearts of his Saints.*

B. I Answer, the House of God, is either the Spirituall House, or the Materiall House. The Hearts of his Elect People are the Spirituall House wherein it pleaseth God to dwell and reside. This place built by our pious Ancestors and separated from other uses to his Honour and Service, may without offence be called his Materiall House.

W. *This House was not built for the Honour and Service of God.*

B. I expect your prooffe of that Proposition.

W. *Thus: The House built in the reigne of Popery, and for*

for the Honour and Adoration of Saints, was not built for the honour & Service of God. But, this House was built in the reigne of Popery, and for the Honour & Adoration of Sanits. Therefore this House was not built for the Honour & Service of God.

B. I repeate, *The House built &c.* And I answer to the major by distinguishing of the end for which the House was built. The *End* is either *principall*, or *lesse principall*. This House was built for the Honour and service of God, as the *principall End*: it was built for the Honour and Adoration of Saints as the *lesse principall End*. In the Reformation of Religion our Church retained the first End, and rectified the second, Honouring the Saints with a *pious Memory*, not Adoring them with *divine Worship*. Heare the Church her selfe speake in her excellent Liturgy. —

W. & H. *Away with it, we will heare none of your Liturgy and old Formes.*

B. But I must cleare the Church from all suspicion of Adoring the Saints, and make the Truth evident out of the Collect for All-Saints day, and 'tis worthy to be heard of All: "Almighty God  
"which hast knit together thy elect in one Communion and fellowship, in the mysticall body of  
"thy Sonne Jesus Christ our Lord: grant us grace so  
"to follow thy holy Saints in all vertuous & Godly  
"living, that we may come to those unspeakable  
"joyes which thou hast prepared for them that un-  
"fainedly love thee through Jesus Christ our Lord,  
*Amen.* I beseech you All to take notice that our Church is free from that superstition or whatever it becalled, wherewith the Church of Rome is justly charged. The Saints are in our Prayers for *imitation*, not for *adoration*. Our Houses therefore being truly built at first for God's Service, & now used by us for the right end: the setting apart of such places for *divine Worship*, makes them *relatively* holy, & gives God

a peculiar Title to them: and he owne them for his;  
 "My House shall be called a House of prayer.

W. Your owne House may be as well used so, and called Gods House, and a holy place.

B. No, Though God may be served in every place, and I serve him dayly in my owne house, yet the publique place separated for his service, I say, becomes his by a peculiar right. All the world is his, but our Churches are his to a singular and holy purpose, by a singular dedication. As he hath his Day, so also a place for his Worship, both *Holy*. "Keepe  
 "yee my Sabbath and reverence my Sanctuary. For your satisfaction see Mr Mede's Divine Treatise upon *Hallowed be thy name*, and his letter to D. Twisse. Now let us *Hoc agere*, and come to the businesse of the day.

H. To the Question of the day, my first Argument is this: That it is not lawfull to administer the Sacrament in your Parish-Churches, thus I prove: If you have not a true calling in your Church of England, then it is not lawfull for you to administer the Sacrament in your Parish-Churches; But you have not a true Calling in your Church of England, Therefore it is not lawfull for you to minister the Sacrament in your parish-Churches.

B. I repeat, If we have not &c. I deny your minor, and affirme, we have a true calling in our Church of England,

H. If in your calling by the Bishops you are engaged to superstitious and unlawfull practices, then your calling in the Church of England is not a true Calling: but in your calling by the Bishops you are engaged to superstitious and unlawfull practices, therefore your Calling in the Church of England is not a true Calling,

B. I deny your minor and affirme, we are not engaged to any superstitious & unlawfull practices in our Calling by the Bishops.

H, The keeping of Holydaies [I doe not meane Holy-  
 daye

dayes upon occasion, as our Thanksgiving dayes but your set holydayes ] the keeping of your holydayes is an unlawfull practice: But in your Calling by the Bishops you are ingaged to the keeping of Holy dayes: Therefore in the Calling by the Bishops you are ingaged to unlawfull practices.

B. I deny your major and affirme, that the keeping of our holydayes is not an unlawfull practice.

H. A practice against Gods command is an unlawfull practice: But your practice is against Gods command: Therefore your practice is an unlawfull practice.

B. Not against God's command; how prove you that?

H. My text is in 20 of Exod. where you shall find it a part of the 4. Commandement, six dayes shalt thou labour and do all that thou hast to do: Therefore, it is against Gods command to keepe any one of the six dayes holy.

H. I answer two wayes, 1. By retortion. 2. By interpretation. 1. By retortion I say your Argument rebounds upon your selfe, & condemnes your owne practice; & that Text in your sence, that we are commanded to labour six dayes, takes away as well occasionall holydayes as set and recurrent. For our Thanksgiving dayes are not dayes of labour. 2. By interpretation, the words you urge are not preceptive but permissive. God requires one day in seven, and allowes us six, not denying us the liberty, if we be so devout, as to consecrate some part of them also to his publicke Service. The Jewes had among their holydayes the feast of Dedication, of humane Institution, which yet we read that Christ himselfe observed.

H: Worship not instituted by God is unlawfull Worship: But your Holydays are a Worship not instituted by God, but by humane authority; therefore your holydayes are an unlawfull Worship.

B. I answer to the minor, and say, that our holydayes



lydayes are not the *Worship* it selfe, but a *circumstance* of the *Worship*: and circumstances of Gods *Worship* may be ordained lawfully by men.

H. Well, your calling by the *Bishops* (however) is not lawfull, and thus I prove it. If the *Scripture* allowes of no *Diocesan Bishops*, then your calling by the *Bishops* is not lawfull, But the *Scripture* allowes of no *Diocesan Bishops* Therefore &c.

B. I deny your minor and affirme, the *Scripture*, does allow of *Diocesan Bishops*.

H. There is not so much as the name of a *Diocesan Bishop* in all the *Scripture*.

B. But there is more then the *Name*; there is the *Thing*, there is the *Office*. The word *Trinity* is not in the *Scripture*, yet we Believe the *Trinity*.

H. Where doth the *Scripture* shew us any such office? bring forth your prooffe of it.

B. 'Tis my part to answer your proofs. Now you put on the *Respondent* the part of an *Opponent*. Let them that have been bred in the *Schools* judge whether you do like a fair *Disputant*.

H. Our *Dispute* is not an *University Dispute*, but for the clearing of the truth to some *Godly People*.

B. Do you think, the *University Disputations* (which are the best in the world) are not for the clearing of the *Truth*? But what saith Mr Tr. shall I propose my *Argument*, to prove *Diocesan Bishops* by the *Scripture*?

Tr. You have liberty to propose your *Argument*, and shew in what part of *Scripture* you can find the *Office* of any *Diocesan Bishop*.

B. I alleage principally the *Epistles* of S. *Paul* to *Timothy* & *Titus*, & particularly *Tit. 1. 5*. For this cause  
 "left I thee in *Creet*, that thou shouldst set in order  
 "the things that are wanting, & ordaine elders in e-  
 "very *City*, as i have appointed thee. Out of which  
 Text I will prove that *Titus* was a *Bishop* and *Creet*  
 his

his Diocese, and therefore here we have found the Diocesan Bishop. But before I proceed let me ask you, Gentlemen, do you not put me upon this to ensnare me? Do you mean no harme to me?

Tr. No I assure you; wherefore in Gods name speake freely.

B. I humbly thanke you: but first let me openly declare before all this Assembly, that I have no mind to oppose any act of State, nor will I meddle at all with the *Lands and Lordships* of Bishops: only I plead for the *Order and Function* of Bishops: I plead for the primitive Apostolicall Bishop and no other. And that this Text is for me, thus I prove: He that hath a power to ordaine Elders, and set things in order in the Church is a Bishop: But Titus hath a power to ordaine Elders and to set things in order in a Church: Therefore *Titus* is a Bishop.

H. But you must prove him to be a Diocesan Bishop.

B. So I do. Crete was his Diocese, the whole Island was committed to his Government. Diocese, my friends is a Greeke word (*ἀπὸ τοῦ διοικεῖν* to order and administer the affaires of Gods House) signifying the territory or circuit of a Bishop. So Crete may be well called the Diocese of Bishop Titus, having under his inspection (as tis plaine) the Elders of the Cities there.

W. The Cities were not under Titus his Government, he was not a Ruler of the Island.

B. He was Ruler of all the Christians (I meane only them) through all the Cities and Country.

Tr. But Titus was an Evangelist: Therefore no Bishop.

B. I deny the Consequence: He was an Evangelist, while he went about Preaching and Planting the Gospel: And he was the Bishop of Crete when he was fixed thereby "*Paul to Ordaine Elders*" and

"and put in order the things that were wanting.

H. We find Titus in other places beside Crete: and Bishops of those times were not non-residents: Therefore he was not Bishop of Crete.

B. Bishops may lawfully be (and were anciently) non-resident for some time: to wit, while they attend the business of Religion abroad, & procured the greater good of the Church: In which time of their absence their places are supplied at home by their Deputies.

Tr. But Sr, I pray, consider Titus was an extraordinary Governor, and therefore no Diocesan Bishop. And you dispute fallaciously, unlesse you put in the word Ordinary.

B. I say he was a Diocesan Bishop, or (if you will) rather an Archbishop, For I conceive the Elders of every City to have been Bishops & overseers of severall Ministers & Congregations: therefore he was an ordinary Governour. Thus I argue: He that ordaines Elders and orders the things in the Churches is an Ordinary: But Titus ordaines Elders & orders things in the Churches: therefore Titus is an Ordinary.

Tr. But I meane he was called to that office in an extraordinary manner.

B. No neither. He was called in the same manner as Timothy and others, by Imposition of the presbytery: Therefore He was called in an Ordinary manner.

Col. A. Timothy was called (saith Paul in another place) by the laying on of his hands.

B. Noble Sir: you say very true: and the places are easily reconciled thus: Divers Elders laid hands on Timothy; among whom S. Paul probably was chiefe.

H. And was Paul too a Diocesan Bishop?

B. The Apostles common Diocese was the whole world

world, which by agreement they divided among them: and *S. Paul* was especially the Apostle of the Gentiles. But in the *Apostles* I grant somethings are extraordinary.

*Ti.* Pray, make it out clearly that *Titus* his case is not extraordinary otherwise you dispute fallaciously.

*B.* Truth needs no sophistry. Thus I make it out, The office that is to continue in the Church, and to be succeeded in through following ages, is no extraordinary office: But this office of *Titus* is such: Therefore &c.

*H.* What is it to continue to the worlds end?

*B.* Yes, to the worlds end. For it is Christs Promise; "I am with you alway even to the end of the world. *Mat. ult. ult.* What say you to my argument? Ordination and Jurisdiction are Offices or Powers needfull to the Church in all Ages: This Office or Power of *Titus* was Ordination and Jurisdiction: Therefore this Office of *Titus* is needfull to the Church in all Ages: and therefore no extraordinary Office. And my Brethren, I would have you know, we are able to shew out of the best Records and Monuments of the Ancient Church, that there was a succession to the Apostolicall Bishops in these parts of their Office: And the Catalogues of succeeding Bishops in severall Apostolicall Sees are yet extant: And the Fathers & Councells & Ecclesiastiall Histories come in here with undeniable evidence, that Diocesan Bishops are successors of the Apostles in the Government of Churches

*H.* See, godly Brethren, the subtilty of this man: He will not containe himselfe within the Holy Scripture but tells us of Fathers and Ecclesiasticall Stories, and humane Authorities.

*B.* Who succeeded in the government of Churches after the Apostles, we must learne out of the writings of the next Ages. And I tell you not only  
Fathers

Fathers and Church-story, but all other good learning is requisite in a compleat Divine. Mark this, you bold unlearned new-speakers and expounders of Scripture. Mark it and remember it well. And for the question of Church-government especially, it is impossible to find a better way to understand the Scripture, then by the *practise of the primitive times* of the Christian Church.

*H. Expound Scripture by the practise of the primitive Church? Doye heare him brethren? as if Scripture needed the help of the Church. We thought we should finde him enclining to Popery.*

*B. I detest all Popery, charge me not so ignorantly. Upon my life I will make it good by the judgment of the most learned and sound Protestants that the practise of the primitive Church is a great light to scripture. But this requires the searching of Books which at your leasure I should be glad to shew you.*

*W. Protestants! Whom do you mean by Protestants.*

*B. I meane those that protest against the Errours and Innovations of the Roman Church in latter times, and endeavour to reform Religion according to the Scripture and the primitive patterne.*

*H. You see he takes in the practise of the primitive Church againe.*

*B. I do and must: and thus I argue: That Government which in the primitive Ages took place in the Churches planted by the Apostles, is the Apostolicall and Scripture Government. But the Government of Diocesan Bishops took place in the Churches planted by the Apostles: Therefore the Government of the diocesan Bishops is the Apostolicall and Scripture Government. Now let me see who will answer me.*

*B.*

*W.*

*W. Antichrist, Antichrist was working betimes.*

*B. Whether it be Antichristianisme to establish, or to overthrow the Function of Bishops, let all considering men judge by the Premises.*

*W. But why do you take in anything else with Scripture, as if that alone were not sufficient for us?*

*H. Tea Scripture, Scripture, we are contented with Scripture.*

*B. Give me leave to explain my selfe to All, and I entreat you, Hearken, The Scriptures perfection I do thankfully acknowledge: but the things contained in the scripture are some of them contained in it plainly and expressly, to be apprehended by every Reader: other things are contained there implicitly, virtually, and so as there is need of many helps to make our deductions thence. And for the Scripture-government I know no better light to shew it then the practice of the Ancient Church. I argue thus: They that have commended to us the very books of Scripture are fittest to give us the sense of them, especially in point of Government: But the Ancient Church hath commanded to us the very books of Scripture: Therefore the Ancient Church is fittest to give us the sense &c, And I pray M. W. how will you prove that the Scripture is the word of God?*

*W. I know it by the Testimony of the Holy Spirit in me.*

*B. But how will you convince another that will not believe your Spirit, that the Scripture is divine Here you may make very good use of the Testimony of the next Ages, that received it from the Apostles and gave it down to their Followers-*

*W. & H. Popery, to depend upon the Testimony of the Church.*

*To. Since you are many at once upon one (which is not fair) give me leave to put in sometimes in behalfe*

halfe, and for the ease of the Respondent. We say, we depend upon the testimony of the *Ancient Church*, not of the *now Roman Church*. The *Roman Church* is a very corrupt Church, the *Primitive times* were farre more pure.

W. *What doe you talk of Purity after the Apostles times? Did not many Heresies creep in?*

To. By this Argument you will condemne the Apostles times also: for even then were not wanting Schismes and Heresies.

B. Will you leave this as it is, and proceed to some farther Argument, and come close to the businesse of the Sacrament. I say, it is lawfull for me to Minister the Sacrament in the Congregation at *Sudeley*.

H. *Thus I proceed to shew, that your calling is null: therefore you cannot Minister. Ministers that Prophane the holy things of the Lord, their calling is null: But many Parish Ministers prophane the holy things of the Lord: Therefore their Calling is null.*

B. You should say *All Parish Ministers*: for you hold it is not lawfull to Minister in any mixt Congregation: and such you say are all *Parish Churches*. But say neither *All*, nor *Many*, but apply the *Minor* to mee, whom you have publikely in your Sermons condemned (before you used the *Christian waies* of more private Admonition:) and then I deny both your premises, both *Major* and *Minor*, both are false and Scandalous. Neither doth the prophaning of Holy things null the Ministers calling: nor have I profaned the Holy things in the said Ministry.

H. *First then I prove the major fully: you tha hau Bibles, Brethren, pray turne to the places. Ezek. 22. 26. & 44. 12.*

B. What prove you thence?

H. *That prophaning the Holy things nulls the Priest-*  
B 2
hood,

hood, for they shall be no Priests unto mee, saith the Lord.

B. I answer to the Text, by distinguishing between the Order of a Priest, and the Office of a Priest. They shall be no Priests unto mee: here is a suspension from the Office and work of the Priests, no nulling of the Priesthood it selfe.

W. Then it seems by you, They were Priests and no Priests. God saith, They shall not; you say, they shall remaine Priests.

To. He hath shewed you how. They were Priests and no Priests in diverse respects: They were still of the order and race of Priests: they were not to officiate any more in the Priestly office. God would not accept them, he saith, They shall be no Priests unto me. Yet who knoweth but upon their repentance God might readmit them, not by a new Consecration, but by Absolution. And so Ministers, when they are restored after suspension, are not new Ordained, but only the Censures taken off.

Tr. Well you grant at last a removall and suspension from the office, though the calling be not nulled: And so you will confesse you deserve to be removed from officiating, if you profane the Holy Things of the Lord.

B. I will grant, that a Minister, if he be so prophane, ought not to officiate: but I think the proceedings against a Minister must be tender and wary: Receive not an accusation against an Elder without two or three witnesses. Conviction must goe before Censure, and upon Repentance restoration followes. And I refuse not to be so dealt with.

Tr. Proceed therefore and prove your minor, that he doth prophane the holy things of the Lord.

H. They that administer the Sacrament promiscuously to All, doe prophane. — But you so administer: Therefore &c.

B. Your minor's false and Scandalous. The congregation



gregation of my hearers, I will confesse, is mixt: not so the company of my Communicants. Understand what my practice is. After divers preparations, when the Sacrament is to be administred, I proclaim, *All that are not prepared Depart, You that are prepared, Stay.* These, after the departure of the rest, I look upon as prepared in some measure, and so I goe on.

H. If you doe administer the Sacrament to the unregenerate —

Tr. No, no, say, thus — to the ignorant and Prophane.

H. You minister the Holy Sacrament to the ignorant and prophane.

B. You do well to prompt one another. Prove it. Or, if you please, I answer, persons may be ignorant and prophane, either *in the eye of God*, that searcheth the secrets of the heart: or *in the eye of the Church*, that looks upon the outward appearance. In the former sence some of us may be such, we are not so in the latter.

Tr. Pray Mr B. let me aske you, Doe you know every one that you minister the Sacrament to?

B. I will give you an ingenuous answer: I doe not know every one.

Tr. Oh! how can you justify your selfe in this?

W. Why here's a confession of the fault we lay to your charge: you give the Sacrament you know not to whom? We have done now.

H. We thank the Lord, Brethren, that the good work is so happily brought to a conclusion this day. You heare what he confesseth, he doth not know some of them, who they are, and yet he should know them to be visible Saints. A good shepheard knowes his flock.

B. Hold a little, my Masters, and take me with you. Have patience while I give in my Answer. I doe not know them, and yet I doe know them. I

know them not, some of them, by name, I haue no familiar acquaintance with them, I doe not know them in civil relations: but I doe know them, and owne them in a religious relation. I know no hurt by them.

Tr. *You know no hurt by them. Alas, alas, poore creatures !*

B. Heare me out. I doe not only know no hurt by them, but I know much good by them, their visible and cheerefull *profession* of the true Christian Faith; their reverent behaviour at their Prayers, their humble Confession of Sinnes, earnest desires of pardon, hearty promises of new obedience. An appearance of *Faith* and *Repentance*, joyne'd with *Charity* and *thankfulness* satisfies me very well for the time, till I find they doe deceive me.

H. *You are deceived with too good an opinion of them. If I durst, I could say somewhat against some particulars.*

B. God forbid you should have hurt for telling any one a necessary truth. For my part, I think and hope the best of all, that promise faire, I judge according to *charity*. I know one may act the *Saint* to day, and the *Devil* to morrow. Let me tell you, 'tis the judgement of our Church, after the Fathers, that *Christ* delivered the Sacrament to *Judas* also, who went out immediately after to betray him; and, before that, was discovered by his Master to be a *Devill*. You will not grant this: however, you know *Peter* himselfe, that was so zealous, upon triall, the very next day denied his Master, yea denied him with cursing and swearing. All the rest forsook him and fled. Their strength was little and their knowledge was lesse: witnesse the Disciples going to *Emaus*, *fooles* and *slow of heart*, and the question proposed about the *Kingdome*, *Acts* 1. What is the lowest measure of grace I will not determine, Where I see any hopes or  
weake

weake beginnings of Christianity, I embrace and cherish them. In the School of Christ there be many little ones, that must be gently used; and there be some great ones, that must not be offended, but upon great reasons. Why should I not think better of others then my selfe, when the B. Apostle calls him selfe the *chiefest of sinners*, and lesse then the least of Saints. He that hath beams to cast out of his own eye, must not be picking motes out of his Brothers eye. Tis true the Brother must be admonished, especially by the Minister: but this must be done discreetly and orderly, and with meeknesse of spirit. He that obeys *one*, or a *few*, escapes the censure of the *Many*: and may not be reckoned as an alien. None is so, but he that proves obstinate after the methods of Counsell and Reproofe. And verily, Mr H. it had been a good method for you, to have admonisht me and the rest of the congregation, whom you are offended with, and to have received our Answer, before you condemnd us in your Pulpit. And that Answer will serve now: In what we have offended God, we aske his pardon: In what we have offended you, we will give you satisfaction. Thus doing, we shall not be excluded from Communion by any just sentence.

H. *You have some that might be named, that both before and after the Communion, have shewed themselves no sober men.*

B. That may be, and I shall desire to be informed of them, that I may labour to reforme them, or exclude them if they be proved open and notorious evill livers. And I doe often commend and endeavour to bring into better practice, the Duty of fraternall Admonition and Correption, which is now the more necessary, because we want publique Discipline [see D. Hammond of Fraternall Admonition] Having declared my selfe thus, I must conclude your

Argument against my Communicants, till you prove your Accusation better, to be only an Argument of your own uncharitableness.

H. *I cannot yet allow of your Call to Minister: For Ministers truly called are appointed and ordained by the Godly people: But you are not so appointed: Therefore ———*

B. You will, I hope, hereafter allow me equal liberty to oppose your Orders. I have mine from a Bishop assisted by his Presbyters, according to Apostolicall Institution, and the constant practice of the Church. The People cannot conferre on us our power: They may approve and assent to our Calling, and give testimony of our good conversation, and receive us when we are sent unto them. *I am owned as a Rector of the People to whom I Minister.*

W. *We are servants of Gods people. Paul, I am sure, saith so of himselfe.*

B. He saith so, and so doe I, their servant for *Iesus sake*. Let them acknowledge us their spirituall Rulers and Fathers in Christ, and we will in all humble condescension, be their Servants for *Iesus sake*. *Iesus* himselfe, our Lord and Master, stiles himselfe a Minister or Servant of his Servants: and he hath said, He that will be greatest among you, let him be Servant of all. 'Tis easy to distinguish between a servant by voluntary condescension, and a servant by necessary subjection.

Tr. *You said before, that in case of prophaning the holy things, you would confesse a Minister deserves suspension. Who shall suspend him, but the Congregation? What other power is there?*

B. I confessed the prophaner of Holy things to deserve great punishment: but, after due Admonition, and upon his obstinacy, not else. Yet, I cannot see, how the people have any Authority, to sentence him,

Tr.

Tr. *Who would you have to doe it? Who?*

B. To speake freely, I would submit my selfe to my Ordinary, the *Apostolicall Bishop* ( or, if you like the Latine word better, the President or Superintendent: ) for whom I have spoken before. And I am ready to joyne with you in a *Petition*, that we may have an *Apostolicall Bishop* set over us, as it was in practice of the antient Church.

H. *You stand too much upon the practice of the Antient Church: come to the Scripture.*

B. I am sorry you value the practice of the Antient Church so little. Pray, where is your maine strength in Scripture for your *Independent* or *Congregationall* Churches.

H. *Let us read the famous Text, Mat. 18. 15, 16, 17, 18, 19, 20, Out of which Text I frame this Argument: If here be meant by the Church a Congregation from which lies no Appeale, then is the Independent Church founded upon this Text But here is meant a Congregation &c. What else will you conceive by the Church?*

B. I am very inclinable to S. *Chrysostom's* interpretation, who by the Church, understands the Elders and Rulers of the Church.

H. *The word Church is no where so taken in all the Scripture, and therefore it cannot be so taken here: shew us any place.*

B. It doth not follow: for some word may possibly signify that in one place, which it signifies no where else: and againe there may be other places, though I cannot readily shew them: I will consider of it.

H. *No I doe assure you, tis never so used: and therefore I hope you will yeeld to the word, that we may goe on with one consent in the work of God.*

B. God grant it, if it be the Work of God: but you have not clear'd it yet. I cannot yeeld [to your sence for this Reason: That sence of Scripture (concerning

cerning Church-government) which was never received by the Doctors of the Antient Church, is not the true sence of Scripture: But your sence of the place was never received &c:

*H. Still, still he declines Scripture, and would lead us to humane Ordinances.*

*B. As for humane Ordinances, I can embrace them so farre as they are not opposite to the Scripture: but now we are upon the Interpretation of Scripture, I must professe I have been ever bred in the Church that requires all her Ministers to receive the Scripture, as interpreted by the Antient Fathers, and to propose nothing to the people, contrary to what was derived out of the Scripture by them. I am not ashamed of my Mother the Church of England, nor (by Gods grace) ever shall I. And I doe heartily warne all that heare mee, to take heed (as they tender their Soules) of departing rashly from the Communion of the said Church.*

*W. I thought where we should have you.*

*B. You have me where I have ever been, and where I meane to abide, till I am convinced. I am not unwilling to learne of any one. And pray Mr W. tell me, whether you hold not a Synod of chosen men, gathered out of your Churches, to have authority over them all?*

*W. No authority at all: such a Synod may be of use for advice and counsell, not for government, or for the exercise of any jurisdiction.*

*B. Then as I conceive your modell is very imperfect, and me thinks your Ministers in their severall Congregations look like so many little Popes. For, the Pope is the Great Independent, and will allow of no Appeal from him, no more will you,*

*H. Pray Mr B. quiet the People.*

*B. I beseech you, good people, I beseech you attend with silence and patience.*

TR. Where presently followes Execution, there can be no appeal: But after the sentence of the Congregation presently followes execution: If he hear not the Church, let him &c. Therefore from the sentence of the Congregation can be no appeale

B. Well argued: I repeat. Where presently, &c. I answer first to the major or first proposition. There may be an appeal after execution of the sentence of the Congregation. [ In your own way may not the wronged person appeal from you to your selves ? ] In the Presbyterian you know there lyes an appeal to the Classis: but that I take not on me to maintain. I know no power to excommunicate but Episcopall.

TR. Then it seems by you, the Bishop is the Church and the sole judge of the Congregations,

B. Not so neither. Hear my Answer, I pray, & do not you ignorant fellows laugh at that you do not understand. The Bishop is considered, either Sole or alone, or as he sits in Cathedra crowned with Presbyters. In this latter sense, I humbly conceive the Bishop is ( or ought to be ) Governour of the Congregations within his Diocese: And such Bishops we can shew innumerable in the ancient Records of the Catholique Church. I am very sorry these Gentlemen are so ill read in good Books of our own English Divines, as to deny a truth shewing so bright upon them Mr TR have you not seen the learned Thorndike of the primitive Government- &c.

TR. We cleave to the Scripture, and call you to the foresaid text. Can you shew one place where Church is taken for the Bishop, and his presbyters.

B. What if I cannot? The Authority of the ancient Fathers is sufficient for the present to comend my interpretation to such as reverence Antiquity. But because I would gladly please you I wil offer another sense of the words in question, which will come neer to you

you, but is not fully yours, That is, after the first admonition by *me*, and the second before *two* or *three*, it is the mind of Christ, that a greater number should be made acquainted with the businesse: tell it to the *Many* for the shaming of the offender, as the Apostle somewhere speaks the words may the more probably be taken in this sence, because as yet the Disciples were not settled under a Church-government, and so there remaining no more to be done, after this shaming of the offender before a good number of Fellow-Christians, i. e. the Church, he was to be henceforth, till his amendment, accounted as a heathen, and might be prosecuted for any offence before the heathen Tribunalls. Which prosecution was not lawfull against those that would hear the Church. [ See 1 Cor. 6. ] But this will do you no pleasure, unlesse that which followes in the next verse belong unto the Congregation too: but that cannot be if Christ spake the words to his Apostles, and gave the keys, and power of binding and loosing to them & their successors, as I believe he did. Consider of it, See the learned D. Hammond of binding & loosing.

To. Give me leave to adde somewhat here in confirmation of what was last said. Scripture you know gives light to Scripture, Christ elsewhere saith to Peter that he would give the Keys to him, *Matt. 16. 19* And *Jo. 20. 21, 22, 23.* he speaketh to his Disciples and thus enstateth them in that power: "Then said  
" Jesus to them again, Peace be unto you, as my Father hath sent me, even so send I you. And when  
" he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost, whosoever  
" sins ye remit, they are remitted unto them, and  
" whosoever sins ye retain, they are retained: these are the solemn words of ordination.

W. The words are spoken to Peter, and to the disciples as they were Christian professors, ( and so they do belong



to our people ) not as they were appointed by Christ to be Governours of his Church,

To. The words signify a power committed to them, which they used as Governours ( 'tis plain ) and which they left to the Bishops their Successors.

TR. The Apostles had no successors being gifted with a miraculous power.

B. The Apostles are to be considered in two respects, either as planters of the Churches, and to that purpose endued with a miraculous power, to make way for, and to give confirmation to the Gospel or else, as Governours of the Churches, invested with the ordinary lasting power of ordaining Elders, of binding and loosing, and of setting things in order: herein who were their Successors, you may see if you will informe your selves in the book of binding and loosing, and in the latin dissertations against Blondellus. Pray take it not ill that we often assert this: it is of such concernence, that with this truth the Ministers of England must either stand or fall, We speak not for Bishops to be Lords of lands, but Fathers of the Church. You must all mark that.

TR. The difference twixt us appears plainly you are for Bishops, which you call the primitive Apostolicall Bishops, and in them you place the power which Christ hath left to his Church: We are for the Bodies of Congregations which we say are under no superiors neither Bishops nor Presbyters, but absolute and independent in respect of man, and immediately under Jesus Christ.

Col. A. Bishops and Presbyters are all one in the New Testament, namely Acts. 20. 17. Paul sent to Ephesus and called the Elders of the Church τοὺς πρεσβυτέρους and v. 28. The holy Ghost hath made you overseers ἐποσκώτας Therefore Presbyters and Bishops are all one.

P. Noble Sr. I answer, Bishops in the new Test. are

are also called *Presbyters*, but they are more than those we now call *Presbyters*, who are to be ordained and governed by the *Bishops*. Any *Presbyter* may be called *Bishop* or *Overseer* of his own *Parish*: but those we eminently stile *Bishops* now, who are *Bishops*, or *Overseers* and *Rulers* of those *Parish* *Bishops* or *Presbyters*. The *Presbyters* *S. Paul* sent for from *Ephesus* were properly *Bishops*.

Tr. No, Heare my Argument. The Church of *Ephesus* was but one Congregation. I prove it out of *Eph. 2.* the two last verses: In whom (*Iesus Christ*) all the building fitly framed together &c. A building fitly framed together is but one Congregation: But the Church of *Ephesus* was a building fitly framed together: Therefore &c.

B. To the Major. Not only one single Congregation, but many united under one *Bishop* may be so called. And that *Ephesus* was not a single Independent Congregation, but a *Metropolitick* Church, you may learne of the most Reverend *Primate D. Vsher*, a man I think of great Authority among you also, as among all *Scholars*, most justly. I referre you to his *Geographicall Tract*, of the *Afran* *Diocese*.

Tr. Returne to the Text, *Mat. 18. v. 19.* I shall prove it undeniably, that a single Church hath an independent power. But first will you grant mee, that two or three may be taken for a small Congregation?

B. Yes I desire to grant you all I can, without injury to the Truth.

Tr. Then thus I argue: Where is the Duty and the Blessing, there is the Power: But in a small Congregation [where two or three &c.] is both the duty and the Blessing: Therefore there is also the Power, namely of *Excommunication*.

B. Where is the duty &c. You leave out a very necessary word, *Independent*. For supposing that a power of *Excommunication* were in a particular Congre—

Congregation, I cannot grant it is there *independent-ly*, but there may be an Appeal: But did you ever heare of an independent Church of two or three.

Tr. *Yes, there may be a Church of so few, and that independent.*

B. A private Church, I grant, not a *publick*, enabled with power of Excommunication, a power supreme. Lo you, here is Popery in a little volume: an independent, absolute, supreme Church made up of two or three.

H. *Did you not grant to Mr Tr. that two or three may be taken for any small number? now you recall your words. You know, if there be twenty in a company, we sometimes say there be two or three.*

B. No indeed, that's too farre wide. Let the people judge of this, whether any will say there be two or three, if there be twenty persons met in a roome. Two or three, that is, twenty. (silence I pray!) But Sir, the words of Christ are verified, if there be but barely two. And therefore I may justly think it too small a number to make the Church, mentioned v. 17. It cannot be for this reason. The Church in the 17. v. is of more authority, and more in number, then the two or three mentioned in the second admonition, v. 16. But two or three v. 19, 20. are not of more authority nor more in number, then the two or three mentioned v. 16. Therefore the two or three v. 19, 20. are not the ~~two or three~~ mentioned v. 16. *Church* Answer this, and you shall hold your Supremacy to the Worlds end for mee.

H. *You hold an Appeal from the Church to the Civil Power, which is plain Erastianisme.*

B. Erastianisme? I shall make it appeare to be Christianisme. But what was *Erastus*, pray.

H. *I came not here to be Catechized by you.*

B. *Erastus* was one that denied the power of Excommunication in the Church: which I doe not, but desire

desire it may come into practice upon true Rules If you would know *Erastus*, see the Book of Binding and loosing, at large. And noble Sir, you that are a Civil Magistrate, let me call you to witnesse, that I stand here an Advocate truly to plead for the Supreme Authority of this Land, and I undertake to shew that the Highest powers in the Commonwealth have also the Highest Rule of the Church, and may receive Appeals from any Christians that complaine of wrong in any Congregation whatsoever.

Col. A. *The Highest Powers haply doubt of that Authority, and forbear to execute any such, till they be more fully satisfied.*

B. Were I worthy, I would request them to know their power, and use it for the restitution of Primitive Episcopacy. They doubt, you say; but Sir, these men flatly deny that Authority of the Civil Magistrate in matters of Religion.

H. *And how I pray doe you prove it?*

B. Let every soule be subject to the Higher Powers. Every man, saith S. *Chrysostome*, whether Lay or Clergy-

Col. A. *There is no such distinction of Lay and Clergy in the Scripture. All the Lords people are κληρὸς his Portion.*

B. Sir, you say most true, that All the Lords people are his Portion, that is, as selected and called out of the World: but his Ministers are more peculiarly his, as called from among his People, and admitted nearer to him, being separated for the Ministration of Holy things. But however, all sorts of men, I say, whether Ministers or others, must be subject to the Highest powers.

Tr. *Yea, in Civil things they must be subject, not in Ecclesiasticall. The Powers are distinct.*

B. They are distinct in their Objects or Matters about which they are exercised: they are united in the

the same Subjects, or persons that are supream in all causes both ecclesiasticall and Civill.

*W.* You were wont to pray for the King in that stile.

*B.* Yes, when the King was, and now they that have the Kingly power may withall assume the same title, if they please.

*W.* By no means, Temporall Governours, power spirituall?

*B.* The power of civil Magistrates, in matters of religion, is called Ecclesiasticall or spirituall in respect of the object of it, about which it is conversant: not in respect of the manner of operating. For the supreme powers do not minister in holy things: in the word, and sacraments, and censures, but they take care and provide, that these ministrations be rightly and orderly performed:

*H.* But how prove you an appeal to be made to the highest power in a Church-case?

*B.* St Paul appealed unto Cæsar *Act.* 25. 10, 11. *Tr.* Yea but that apeal was in a cause concerning sedition.

*B.* Hear himsele speak, For the resurrection of the dead am I called in question, *Act.* 23, 6,

*W.* That was said in pollicy to divide the Pharisees and Sadduces.

*B.* However the Apostle spake nothing but the truth, as appears also by the words of Festus, *Act.* 23. 19. The question was whether he might preach Jesus and the Resurrection.

*Tr.* That Cæsar was Nero, a heathen tyrant and persecutor, a fit man to meddle with religion,

*B.* He was, it seems, fit for Paul to appeal unto, for want of a better, and had he acquitted the Apostle, he had thereby given him a right against the Jews [Se Grotius of authority concerning this particular & the whole matter:] As for the supremacy of Christian Kings this is one argument: If the Jewish Kings had power in matters of religion then have the Christian Kings the like power: But the Jewish Kings &c.

To. Let me adde another Argument out of the Prophet, concerning the Christian Church: Kings shall be her nursing Fathers, and Queenes her nursing Mothers.

W. Read out the verse and you are answered: — They shall bow downe to thee with their faces to the earth. *ll.* 49. 23. Here is subjection rather then superiority,

To. A superiority of Government and Patronage is included in the name of *Father*: but these Fathers are *Sons* of the Church too in another sence, and subject to the spirituall guides of their soules, subjection and Government may consist together in severall respects.

B. Will you turne to the Text in *Mat.* 18. once more, and heare a faire Interpretation of it out of the Excellent Paraphrast: *Tell it to the Church*] i.e. to the Rulers of the Assemblies. *Verily I say unto you*] to you the designed Rulers of the Church, and your Successors the Bishops —

H. Enough, enough, pray *who* is your Author there?

B. Regard not so much, *who*, as *what*. No matter whose the words are, if they cleare the Text. This Author Mr *Tr.* shews you the true sence of the next verse concerning two or three. It is the manner of Scripture, where severall things are mentioned, to resume the last first, and so goe back. In this retrogradous order, the Power of the Church which was last mentioned is spoken of *v.* 18. and then the two or three are againe mentioned, which were spoken of *v.* 17. I will cleare it, if you please, by sundry the like passages. [See in of Binding and Loosing pag. 12. &c.

W. We have enough of you already. I would not goe over the doore sill to Dispute with one, upon whose spirit I see so much of the Pope.

B. No Gloster-Hall man would say so, but you. And you say so, because you have nothing else to say.

I am

I am farre from Popery, and I doubt you are neare it, with your Independency.

Col. A. *But Praythee, what Author have you there on the Text?*

B. I will obey you. It is the great ornament of the English Church, the Learned and pious Doctor Hammond.

W. &c. *An Arminian, an Arminian !*

To. That's a very indirect answer, when the words alleadged tend not to Arminianisme, but to the support of Christianisme.

B. I feared you would cast some asperision upon this Brave Man, and therefore would have concealed his name, under a silent veneration. But you are mistaken when you think the Doctrine of Universal Redemption Arminianisme. It was the Doctrine of the Church of England before *Arminius* was borne. We learne it out of the old Church-Catechisme. *I believe in Iesus Christ, who hath redeemed mee and all mankind.* And the Church hath learned it out of the plaine Scripture, where Christ is the *Lamb of God that taketh away the sinnes of the World, &c.*

To. God would have all men to be saved: Therefore Christ is the Redeemer of all men.

Col. A. *Paul in that Text to Tim: speaks de generibus singulorum, not de singulis generum.*

B. *S. Paul speaks de singulis generum:* for elsewhere it is said, Christ tasted death for every man. *Heb. 2.9.* a convincing Text.

W. *There is a distinction of voluntas signi, & beneplaciti.*

B. If God hath signified and revealed to us, that he would have all men to be saved, then it is most true, that he would have All men to be saved: But he hath signified &c. He knows not to lye or to dissemble.

C. *I desire to propose an Argument in this Question, if you please to Answer me.*

B. Most willingly. You are a courteous Gentleman.

C. *If Christ died for all men, then shall all men be saved: But all men shall not be saved: Therefore —*

B. I deny the sequel of your Major.

C. *Christ cannot faile of his intention : Therefore if Christ died for all men, all men shall be saved.*

B. I deny your Antecedent.

C. *To faile of ones intention argues imperfection : But you must not Lay any imperfection upon Christ: —*

B. No, by no meanes. Therefore I answere. One may faile of his intention two waies: either by ones own fault, or by the fault of another to whom good is intended. Christ failes of his intention, not through his own fault, but ours: he is not wanting to us; we, we are wanting to our selves. And I beseech you all, deare Christians, take heed of conceiving hard thoughts of God and of Christ, as if he would the death of a sinner.

Tr. *God in his eternall Purpose hath appointed to save some, and to damne others.*

B. The purpose of God is absolute or conditionall: God purposeth not the damnation of any absolutely, but Conditionally upon his refusall of the meanes. [And for election, consider what the Apostle saith, He hath chosen us in Christ, Eph. 1. 4. See also the judicious Mr Hooker's distinction of Gods generall inclination, and his occasioned Will: lib. 5. S. 49.]

Wherefore Beloved, I charge you againe, Take heed, that you think not ill of God and of Christ, as if he were not really and sincerely willing you should be saved. Heare Christ mourning affectionately over Jerusalem, *How oft would I, and thou wouldst not !* Heare God speaking most pathetically in the Prophet: *As I live saith the Lord I desire not the death*



death of a sinner. Will you not take his word? Take his Oath: *As I live saith the Lord, I desire not the death of a sinner, but that he turne from his way and live. Turne ye, Turne ye why will ye dye, O house of Israel ! Turne yee, Turne yee: why will ye dye, o ye opposers of the Truth !*

H. You see, Brethren, what he is: we have enough of him. It is high time to conclude. Sir, I desire to conclude all with Prayer.

B. Sir, I have answered your Objections, and I take my leave of you. For, to your Prayers, I feare, I shall not be able to answer A M E N.

PSAL. 115. 1.

*Not unto us, O Lord, not unto us, but unto Thy name give the Praise, for thy Mercy, and for thy Truths sake.*





## ADDITIONS.

**O**N the By, it was said by Mr To. that although there be no precept for Episcopacy in the New Testament, the Apostolicall Institution of it is enough to commend it to us. For we have not more to shew for the Lords day, then for Episcopacy: How then can we maintaine the one, and abolish the other?

When the opponent rejected the Authority of the Primitive Church, Mr To. said: you doe the Papists greater service then you are aware, when for feare of Popery you disclaime the Fathers.

Col. A. *In the Revelation the Lords day is called  $\omega\epsilon\iota\alpha\chi\eta\eta$ , there is the name, and wee have the practise in other places: Holy assemblies on the first day of the weeke.*

To. True Sir, and so much we have for Episcopacy, as hath been shewed already.

B. I remember well, I have heard the Learned Doctor of the Chaire Dr Prideaux, publickly declaring in the Divinity Schoole, that he could not prove the observation of the Lords day by Divine Command, in any place of the New Test. but that the Apostolicall practise and example followed by the Church, was sufficient to give it a kind of Divine right. Church by plain Grammaticall construction doth signify no other thing then the Lords house. From  $\omega\epsilon\iota\alpha\chi\eta\eta$  *Kyre*, and by adding letters aspiration Church. *Hocler* 1.5.13. The like may

said for Episcopacy. [See the great *Hugo Grotius* of Authority Ch. 11. Also the Consideration touching the change of Church-Government.]

The Respondent not knowing the most eager Disputant among his Opponents, craved his name: It was your Colleague, saith he. B. What I. W. of *Gloft. Hall*! you were an early student in Divinity. I remember you read Dr *Prideaux Lectures De Absoluto Decreto &c.* when you were but a Fresh-man. He is now admonished to study his Antecessor at *Tewksbury* Mr *Geeres* Book against Separation, entituled *Vindicia Ecclesiae Anglicanae*.

Another of the Opponents Mr Tr. asked the Respondent, whether he did not Preach before he was Ordained: Yes, said he, once or twice in this Church above 20 years since, being Mr of Arts, and after that Tryall of my selfe, I entred into Orders. Your men do not so. [See *Grot. of Author.* p. 281.]

Mr W. At the mention of Christmas was startled and cried Popery. Mr B. Answered there is no hurt in the Word, and for the *Thing*, the keeping of that and other Christian Festivalls, we commend the sober Christian, to the Resolution of the sixt Quære by the eminent Dr *Hammond*.

TO

Queries upon the Covenant at  
Winchcombe 1652.

1. **W**Hether it were not much better and more needfull for the Peole to repent their departing from the Vow of Baptisme and from the Orders, and Ministry of that Church wherein they were Baptized, then to charge the *Worship* thereof as *corrupt*, when the corruption is only in themselves.

2. Whether any Peoplee can have *enjoyment* of *all Gods holy Ordinances*, that have not any Minister among them Ordained after the Apostolicall manner.

3. Whether Ecclesiasticall Power be grounded in the *People* and not derived from Christ and his Apostles by a succession of Church-men.

4. Whether it be not Schisme to cast off obedience to the ancient *Apostolicall Government* of the Church? And to be of these new *Congregations*, to communicate in Schisme?

5. Whether Schisme be not a great crime? when as every Christian is bound upon his Salvation to maintain the Unity of the Church.

6. Whether any example or patterne of a Congregation, without *dependence* upon some higher Ecclesiasticall power, can be found in any Age till this last?

7. Whether *mutuall Admonition* and all that is good in this Covenant may not be practised keeping our dependence still on the *lawfull Guides* of the Church?

8. Whether they can be said to *walke humbly and inoffensively toward All*, that take upon them to condemn the whole Church as corrupt, and renounce communion with all that joyne not in this Covenant?



To Mr A. P.

Deare Sir,

**T**He Zeale that sparkles all over your Letter of the 26 *Oct.* (which I have now had leasure to read so often, that I can read it perfectly) calls for a more particular Answer, then I gave you on Munday last. Expect only a few brieſe notes upon it, till I have the opportunity of a friendly meeting. You ſay you doe not find but Mr *H.* proceeded according to what I propoſed to him. My note ſhewes that I offered a meeting at the place he would appoynt, in the preſence of ſome diſcreet Auditors: What place can be underſtood, but a private place or houſe, as I alſo explained my ſelfe to the Baylife, that received of me the Paper, mentioning his houſe or Mr *F's* ſo that, it is no receding from my offer, but a reſuſall of an unreaſonable demand, if I come not among the conſuſed multitude. Peruſe a paſſage in *Hookers* Preface concerning publick Conferences or Diſputes, and conſider whether Mr *H.* his publick meeting will admit of any ſuch Rules. You ſay, You are grieved to heare of me as an Oppoſer of Reformation &c. If you would make it appeare to me, that the work at *Winchcomb*, is a work of true Reformation, Oh how glad ſhould I be to contribute my beſt aid to it. But I adminiſter the  
holy

*holy things (you say) to Prophane Wretches, the haters of Godlinesse, who the next houre &c.* We confesse our selves to God, miserable and wretched sinners, but we trust in his mercy, that he will accept us (in Christ) not weighing our merits, but pardoning our offences. I shall use the best meanes I can, to find out those you characterize, and deale with them accordingly, but after all care there may be false Professors and Revolters in the truest Church. I countenance none in their corrupt and loose waies, but on the contrary, shew the danger of such loosenesse, and exhort unto all Gospell-Order: nor doe I know any of my company that do scornefully refuse it. I am not guilty of the blood of Christ, which I highly honour, and minister to those only that seeme to me to thirst after it, and receive it with feare and reverence, after profession of Faith and Obedience. If by *Prelaticall, formall, superstitious usages*, you meane those decent Orders and Rites which have been established and used in the Church of England, I have much to say for the Lawfulness of them, yet am ready to submit to the commands of my Superiors, when they shall establish another way agreeable to Gods word. I will neither shut my eyes against the light, nor resist the spirit of Christ, for which I daily pray. The way of holinesse, I conceive, doth not exclude laudable Formes and Customes, which serve for edification in holinesse. Me thinks it is very fit the body should act a part in the service of God with the Soul, for both are Gods. I had almost forgot that you say, I have *no Call to doe what I doe*. If Mr. H. hath as lawfull a Call as I, I will seek communion with him the next day I know it. The out-comers that will make use of my Ministry, I cannot deny, so long as they have no Pastor that will owne them upon lawfull conditions: for the conditions of that same new Covenant, are not right in the eyes of very knowing  
orderly

orderly, and well disposed People. It had been, methinks, a good way to have proposed that Covenant to debate among Neighbouring Ministers, before it had been obtruded on the People, under penalty of losse of communion. The excellent Scriptures you commend unto mee, I have considered, and will give you my sence of them, when I see what deductions you can make thence against me. I doe think there are as good Preachers, and as holy men of that way which you call Prelaticall, as are under Heaven: *quos longè sequar, & vestigia semper adoro*: I speake of Jewells, Hookers, Vjhers, Halls, Lakes, Andrews; I could weary you with names worthy of eternall memory. It is easy to call yours the Lord's, (they that are truly so I honour, not despise:) & others a loose, dead-hearted, carnall party. For my part I judge no man, but pray that we may all labour to make our calling sure, and work out our own salvation with feare and Trembling. By the Grace of God we are what we are, if there be any good in any of us. That spirit of Grace whose name (you say) hath been among some a derided thing (who have given the occasion to that derision I will not say) is by all sober persons ever to be magnified and adored. Without which you say well, I cannot approve my selfe a member of his body, much lesse a Minister of Christ. And therefore I pray for that spirit, and (not expecting new Revelations) study what is the mind of the spirit in the Holy Scripture. For the explication whereof, because a late Doctor of ours, hath done more then any in this Age, I commend his paraphrase to you on the New Test. specially on the Texts you cite to me: & desire you to peruse [*Sine Studio partium*] his Treatise prefixed concerning the *New Lights*: & if you look upon his Exposition of the *Apocalyps*, you will have no cause to repent of your paines. Having mentioned this Author, of no lesse piety and modesty, then Learning

ing and judgement, I would gladly know your opinion of his Latin Book against *Blondell*. If either *Blondell* be right for Presbytery, or He for Episcopacy, [*vide si vacat, Thorndik of prim.Gover. cap. ult. of the Right of the Church.*] both waies your New-Church-way will prove plainly Schismaticall. I do verily believe the power of Godlinesse may be upheld without the overthrow of ancient formes. Nor can I be so irreverent to our Fore fathers, ever since the Reformation, much lesse to all Antiquity, as to slight and condemne, what they either appointed or retained. My rule is this: *Rites of Religion not opposite to Scripture may lawfully be used.* What say you against it? Have they not also (if they make for order and Edification) a *reall tendency* (in your phrase) to advance Jesus Christ? What tendency to this end is in the countenancing of Un-ordained Ministers, and in usurping a Power of Government in the Church, which Christ hath deposited in other hands, and in setting up ignorant Persons to be publique Orators, I confesse, Dear Sir, I doe not understand. And my opposition against such waies, proceeds meerely of duty. In which opposition I shall carry my selfe with all Moderation, approving and imitating what is commendable in the Adversary, while I oppose what I can prove to be blameable. Him will I willingly conferre with, either by my tongue or pen, in such manner as I may safely doe it: but much rather with your selfe, because I conceive you are of a sweeter temper, that I mention not parts, Learning, and the like things, which (although without Grace they are not much to be valued, yet) are very usefull and subservient to the *work of God*. Wherein I heartily desire to joyne with you so farre as I can, and I hope in whatsoever we be differently minded, God will in time reveal even that to us. To his gracious direction and blessing I commend



commend you and your labours, praying, that as you are endowed with pretious gifts of Zeale, Elocution, Learning, Judgement, Meekenesse, so you may employ them happily to the Glory of the Donor, in procuring the Unity and Tranquillity of his Church.

*Your servant in Christ,*

Nov. 2. 1653.

C. B.



TO



THESE ARE THE NAMES OF THE  
PLANTS WHICH GROW IN THE  
MOUNTAINS OF THE NORTH  
WEST TERRITORIES  
AND ARE USED BY THE  
INDIANS FOR MEDICINE

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TO HIS  
CONGREGATION  
AT  
SUDELEY-CASTLE.

**A**ND now, Beloved, I end with a Request to you, in *St Peter's* words: Giving all dilligence, adde to your Faith, Vertue; and to your Vertue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godlinesse; and to Godlinesse, Brotherly-kindnesse; and to Brotherly-kindnesse, Charity: For if these things be in you and abound, the greatest objection of our Opponents will be then fully answered, if it be not yet. Let no man suffer sinne upbn his Brother, but let us exhort and admonish one another, *lovingly and faithfully*: and let the most knowing and Zealous among you assist the Minister in the discharge of his duty, that no *open and notorious liver* may presume to come with us to the Holy Table.  
Let

Let us pray for a settled Publick Discipline  
but in the meane, let us settle our selves, and  
keepe as good order as we can: Let us shew  
the sincerity of our Religion by our words  
all Love, and by our Meeknesse and Charity  
to our Enemyes and Calumniators: Let  
evidence our having the Spirit, not by bold  
intrusion into offices not committed to us, but  
by bringing forth the fruits of the Spirit  
Love, Joy, Peace, Long-suffering and the rest  
Finally, let us not be weary of Well-doing  
but go on in every good Worke with courage  
and alacrity, with our eyes fixed upon Hea-  
ven, so shall the mouth of the Adversary be  
stopped; and the Lord shall open our lippe  
and our mouth shall shew forth his praise  
*Amen.*

Scripti 23. Novemb.

Your Servant

die S. Clementis,

natali meo 45.

for Christs sake

An. Ch. 1653.

C. B.